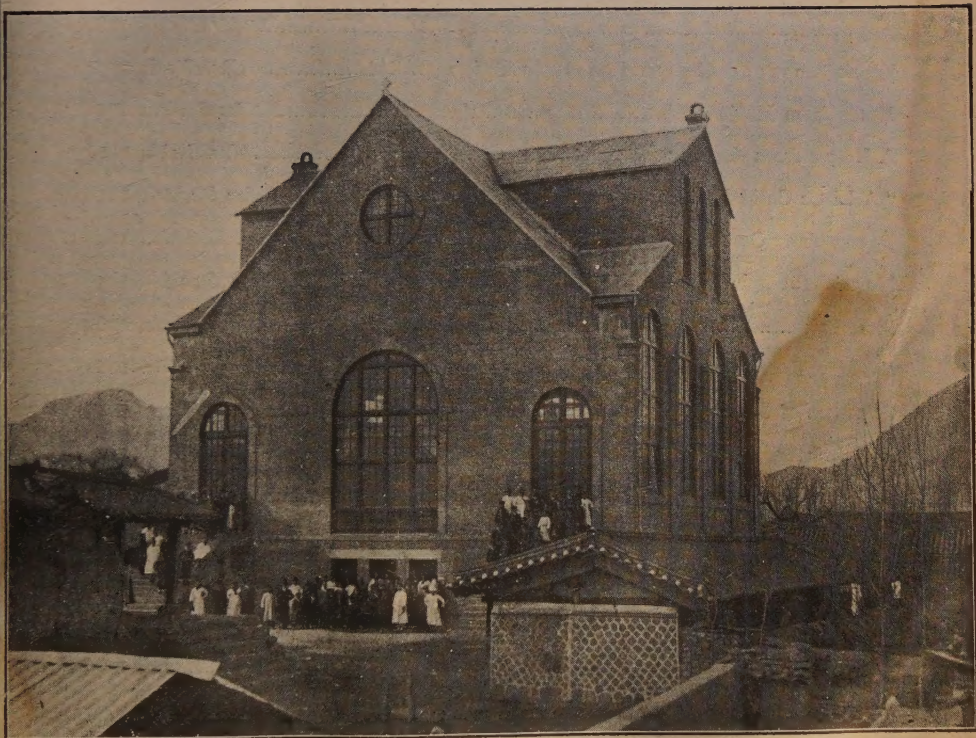


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THE KOREA MISSION FIELD



CENTRAL PRESBYTERIAN CHURCH OF SEOUL (DR. CLARK'S)

SEOUL

KOREA

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NOTES AND PERSONALS.

The Field is more than glad to welcome back to Korea Mr. Frank Brockman of the Y.M.C.A., and congratulates the missionary force as a whole on the addition it has received in Mrs. Brockman. Many of those in Seoul had the pleasure of meeting Mrs. Brockman at a reception given for her shortly after her arrival by Mrs. Snyder.

The Canadian Presbyterian forces at Wonsan have been increased by the birth of a daughter to the Rev. and Mrs. A. F. Robb on March 5th. Congratulations from all to all.

Mr. J. K. S. Kimm of Seoul, for many years Dr. Underwood's assistant; teacher in, and Dean of the J. D. Well's Training School, Member of Bd. of Directors of the Y.M.C.A. and teacher in the same institution, translator of many useful books into Korean, left for Australia on April 2nd. He expects to pursue studies for an advanced degree in one of the large universities in that country. Mr. Kimm had expected to leave for Australia before the Mott Conferences, but remained at the special request of Dr. Mott and interpreted every English speech made during the conference in a manner that excited the admiration of all who heard him. His loss will be greatly felt in Seoul by several denominations and institutions.

The Y.M.C.A. was again privileged to offer to its members a lecture by Mr. Scidmore, the American Consul-General, Mr. Scidmore's subject on this occasion was the Panama Canal and he told his audience of this colossal undertaking in a way that gave them a glimpse of the size and complexity of the undertaking without being at all difficult for anyone in the audience to understand. A laugh was caused by contrasting on the screen a picture of a Korean three man shovel and one of the giant steam shovels on the canal, operated by three men.

The Presbyterian Theological Seminary opened during the last month with the record attendance of 170 odd, and with fine prospects for making this one of the most successful years the Seminary has known.

On Easter Sunday the Foreign Community in Seoul was privileged to have Dr. Hamilton Mabie, associate editor of the New York "Outlook" in the pulpit. Dr. Mabie has been lecturing in the colleges and universities of Japan on the spirit of America. Dr. Mabie also made an interesting address at the Mott Conference.

Dr. Mott arrived in Seoul on the 25th of March and held the first session of the conference on that day. In the afternoon of the same day a reception was given for him at the American Consulate by Mr. Scidmore and at 5 o'clock the delegates and members of the foreign community gathered in the Chong Dong Methodist Church and listened to a stirring address on Union by Dr. Mott. The conference was a great help and inspiration to all and great things are expected from it. During his stay Dr. Mott was entertained at a luncheon by Mr. Yamagata, a dinner by Judge Watanabe and also at a banquet given him by the Korean Christians of the city. At this banquet Dr. Mott was presented with a silver loving cup in token of the appreciation felt by the Korean Christians for the work he was doing for Christianity in their country. They also secured the carriages which met Dr. Mott and his party at the station and took them to the hotel. Several large meetings for the young men and students of Seoul were held where Dr. Mott addressed audiences estimated to be between four and five thousand. Dr. Mott also spoke to a large gathering of Japanese before he left for Japan on the 29th of March.

We regret to learn that Miss McKee of Chai Ryung is returning to America immediately on account of the serious illness of her mother. Our sympathy goes out to her in her anxiety and we know all will unite in praying for her mother's speedy recovery and the return of so valuable a missionary to the field.

The graduation exercises of the John D. Well's Training School were held in the Central Presbyterian Church in Seoul on March 28th. The graduates had the privilege of listening to a stirring address by Dr. Mott before President Miller gave out the diplomas to the fourteen members of the class of 1913.

It is with deep sorrow that we announce the death of the infant daughter of Mr. and Mrs. Turner of Wonsan. The sad news of the death of little Ruth Rhodes of Kangai reached us at the same time. The sympathy and prayers of all are for these bereaved parents in their sorrow and loss.

Dr. Haigh, Sec'y of the Wesleyan Missionary Society and Vice-President of the B.F.B.S. made a short visit to Seoul during the early part of March.

We are informed by a member of the committee that a special car for language students will be added to the regular morning train going to Pyeng Yang from Seoul on June 13th, 1913.

REPORT OF PROGRESS FROM THE COMMITTEE ON ARRANGEMENTS FOR THE LANGUAGE SCHOOL TO BE HELD IN PYENG YANG FROM JUNE 14 TO JULY 10.

The committee is able to report satisfactory progress along all lines of preparation for the Language School. Dining-halls have been arranged for, to accommodate all comers, at a uniform rate of 1.40 *yen* per day. Quarters will be provided for those who wish to bring their own cooks and board themselves, as some have expressed a desire to do. All who expect to use knives, forks and spoons during the month, are requested to bring them with them, also soft soled slippers to be worn either instead of the ordinary shoe, or over them, while in the recitation building.

Rooms wholly or partly furnished will be provided for all, as far as possible. Those who may have to bring bedding or other commodities will be communicated with to that effect.

The whole Pyeng Yang community has its usual hearty welcome for all comers.

ANNIE L. A. BAIRD, Sec'y.

"MILLENNIAL DAWN."

I have been requested to say a little to you concerning the heresy that is now being promulgated throughout Korea by means of a newspaper entitled "Man Il Po" which is being distributed broadcast, free of charge, by highly paid colporteurs, under the direction of Mr. R. R. Hollister, with offices in Seoul.

"Millennial Dawnism" was invented by Pastor C. T. Russell of Brooklyn, N. Y., in 1874, and masquerades under various titles, such as

"People's Pulpit of Brooklyn," "Watch Tower and Tract Society," "Bible House and Tract Society" and "International Bible Students' Association." The latter is the name now in use in Korea, the Korean name being 만국성경연구회.

These people profess to have a very large circulation of their publications in America and England, and it is evident they mean to attempt the same thing by free distribution in Korea. The first issues are very plausible, but erroneous doctrines can be detected and they already attack, among other matters, the teaching of eternal punishment. That you may be on your guard against this enterprise the following is a summary of the leading false doctrines of Millennial Dawnism, and you can obtain particulars of these in "The Fundamentals" Vol. VII. 106-127. Our Society is now preparing a Tract in Korean on the subject which will be offered for free distribution to those who apply, but of this we will inform you in due course.

SUMMARY OF THE FALSE DOCTRINES OF MILLENNIAL DAWN.

1. Christ before His advent was not Divine.
2. When He was in the world He was still not Divine.
3. His atonement was exclusively human, a mere man's only.
4. Since His resurrection He is Divine only, no longer human.
5. His body was not raised from the dead.
6. His Second Advent took place in 1874.
7. The Saints were raised up in 1878.
8. Both Christ and the Saints are now on the earth and have been for 39 and 35 years respectively.
9. The professing Church was rejected by God in 1878.
10. The final consummation and end will take place in 1914.
11. Silence as to the person and work of the Holy Spirit.
12. The destiny of the wicked, annihilation.

GERALD BONWICK.

GRADUATING EXERCISES OF THE METHODIST TRAINING SCHOOL FOR NURSES AT PYENG YANG.

An interesting event took place in Pyeng Yang recently,—the graduation of Nurse Hope Lee from the Po Ku Nyo Koan Training School for nurses, conducted under the auspices of the Woman's Hospital of Extended Grace.

The whole body of the large Methodist church was packed with Christian women, both Presbyterian and Methodist, from the city and country districts and the commodious S. S. rooms in the rear were filled with Korean, Japanese and foreign men, while the rostrum was occupied by

the graduate nurses, the under-graduates, probationer nurses and those who took part in the interesting and instructive exercises. The program was as follows:

PROGRAM.

FOR THE

FOURTH GRADUATING EXERCISES OF THE PO KU NYO KOAN TRAINING SCHOOL FOR NURSES

AT

SOUTH MOUNTAIN METHODIST CHURCH, PYONGYANG,

MARCH 7th, 1913, 8 P.M.

GRADUATE.

MISS HOPE LEE.

1. Doxology.....The Congregation.
2. Scripture Reading and PrayerPastor S. C. Hyun.
3. Song "Work for the Night is Coming".....Girls of the Primary School.
4. Brief History of the SchoolMrs. Grace Lee, Grad. Nurse.
5. Some of a Nurse's Practical Work
Demonstration.....Pupils of the School.
ExplanationThe Graduate, Miss Hope Lee.
6. Song "Pass Me Not"Girls of the Blind School.
7. The Future of the SchoolMrs. Martha Kim, Grad. Nurse.
8. Song "Help Just a Little"The Woman's Medical Class.

THREE MINUTES INTERMISSION.

9. Address to the NursesGovernor Matsunaga.
10. Advice to the GraduateSurgeon M. Satomura.
11. Presentation of Diploma byDr. Mary M. Cutler.
12. Song "Take My Life and Let It Be".....Girls of the Union Academy.
13. PrayerPastor H. Y. Lee.
14. BenedictionRev. R. Shiota.

Nurse Hope Lee has gone to Seoul to assist Miss Anderson in the Po Ku Nyo Koan Primary School at the Lillian Harris Memorial Hospital, East Gate.

ROSETTA HALL, M.D.

WORK AMONG KOREAN STUDENTS IN TOKYO.

It may not be known to all the friends of Korea that the church here is sending missionaries to Japan, for work among the great number of Korean students in Tokyo, Yokohama, Kyoto and other places. This work was begun in 1907 when the Presbyterian Church of all Korea was organized as an independent church. Of the first seven pastors of the church ordained that year Pastor Han Suk Jin was at once sent for three months. He worked only in Tokyo. The next year another man was to have been sent, but the Y.M.C.A. authori-

ties felt that their field was being invaded and informally protested so that for a time the work was allowed to rest, it being expected that men going home on furlough could stop over there and do whatever ecclesiastical work was necessary. In 1910 however the need again became imperative, and with the full consent of the Y.M.C.A. Elder Pak of Pyeng Yang was sent by the General Assembly. He carried on the work for one year and came home expecting to return, but was taken sick and died. The Assembly's Committee on the work through some misunderstanding did not fill the position at once, so that for several months no one was in Tokyo. During those months Messrs. Cram and Gerdine of the Methodist Mission visited Tokyo and as there was no one else there to do the pastoral work, they baptized a number of men. Some of the students appealed to them to start a Methodist work there, but no decision was made at the time. In June, 1912 Elder Im was sent by the Assembly's Committee to take up Elder Pak's work. In August the two Methodist Missions asked that the work be made a union one and that they be allowed to share in the expense and planning of it. After several conferences this was done and a union committee is now carrying on the work. This committee consists of six members, three representing the Methodist Conference and three representing the Presbyterian Council. An ordained Korean Pastor (not merely an elder) is to be kept in the field over there hereafter. Each successive man is to go for a period of two years, and any man may be continued for a term of twice that length if the committee so desires. Expenses are to be shared equally by the M. E. Conference and Presbyterian Council. The church in Tokyo is to be union. It is to be managed by a Business Committee (Samo Weewon). All ecclesiastical matters are to be controlled by the Pastor and the Committee here. As often as possible missionaries from Korea are to visit the work, a week each from a Presbyterian and a Methodist being considered the minimum. The budget for this year beginning Oct. 1, 1912, up to which time the Council paid all charges is 1,400 *yen*. Elder Im was recalled by the committee and in his place Pastor Chu Kong Sam of the Pyeng Yang Fifth Church was called to go. Elder Im found, during the summer, hopeful groups of believers at Yokohama and one or two other places. Of the 500 students in Tokyo Pastor Chu already has about 100 in his church filling the present building. This month the Committee here authorized him to rent a larger building as he felt confident that he could fill it. He has also written saying that he wishes to take up the work in the other places and suggesting that he could do so if he had a colporteur to assist in visiting them. There have been a great many hopeful things in the work and we believe that the young men coming back from this work will be a source of real strength to whatever church they join. Letters are to be given and pressure used to have them even though they go to the cities here unite with the church controlling the territory where their home in Korea is.

A WORD FROM HAIJU.

(FROM A PRIVATE LETTER.)

By Miss BARLOW.

I have wanted to write to you for some weeks, but the time simply flies, and every moment nearly, seems to be taken up. The need here is very great, not only of workers, but of a new church. And the medical work is assuming such proportions that two foreign nurses could be well employed the whole time. We are *very* happy with the people here, both missionaries and Koreans have from the first been so kind and good to us. We seem to have been here quite a long time, instead of less than three months!

I wish you could see the *crowd* in the church on Sunday—it is a Korean building, very narrow, and when we have once sat down, it is quite a problem how to get up again—we are so packed together! I visit with the class leaders, and sometimes with the W.F.M.S. Bible woman, and it is surprising how this often results in a larger congregation—those who have grown a little indifferent responding to our interest in them, and sometimes also bringing heathen women whom we met in the homes. Then I go down nearly every day to the dispensary, where the opportunity is indeed wonderful. There were over 1,000 patients for the month of January alone, and many of these were ignorant of the Gospel Truth. I am also helping in the Girls' School a little, and this is an advantage for the language, I find. Our companion in the Ladies' Home is so altogether congenial that we are sorry when she has to leave for the country, which is very often. Until the end of April, Miss Beiler expects to spend much of her time away, and has done so since December, with the exception of one month. It is very cold for her sometimes.

A LETTER FROM ANDONG.

Have you ever been impatient because your hearers failed to understand you because they did not know the chain of reasoning which led up to what you thought was a simple statement? I need to be reminded daily that Koreans lack so much of what seems to us commonplace knowledge. And now after three months in a new station I am just beginning to realize the differences between Andong believers of less than three years knowledge of Christianity, Seoul believers of a generation and we Westerners with long lines of Christian ancestors.

The ingathering of hundreds of country men and women to the Winter Bible classes, some of them Christians of only a few months, and their ignorance of and desire for Biblical truths, have set me to wondering how much we really appreciate our almost limitless opportunities as citizens of a Christian nation and of a Heavenly Kingdom. It is queer

one has to travel half way around the globe and back through the ages several centuries to appreciate one's common blessings.

Christianity and Western ideas are making a new world for one of the most intensive of peoples, a nation more "set" in its ways than that erstwhile synonym for conservatism—China; and that they are beginning to look beyond the narrow confines of their own rocky shore line to some purpose is shown by the fact that the Presbyterian general assembly of Korea is collecting funds to send a missionary to China.

Changes in conditions of living are opening up many avenues of usefulness for the ambitious even as they are forcing long established trades out of existence. Missionaries do not preach "Believe and cut your top knot," but some people practice it to such an extent that the barber-shop seems the portal of the church. A preacher who is fond of his joke, asked one of his country groups why they took the verse "If a man have long hair, it is a dishonor to him" literally and yet prayed with covered heads contrary to Paul's admonition given in the same chapter. One man failed to see the twinkle in his Moksa's eye and immediately offered to sell his hat or trade it for a cap which could be removed more easily.

But it is no joke to the hair dresser or hat maker when he finds his trade becoming more and more unprofitable. These changes are bound to come. They came in England and America when factories supplanted fireside industries and I suppose we ought to overlook the lives bruised and broken by the wheels of progress. Many of the coming generation are gaining industrial or professional knowledge in mission or government schools which will enable them to more than hold their own in their life work.

And it has been in Seoul, the centre of this advance, that we have gained our first impressions of Korea. Now we are seeing more of old Korea and we cannot cease wondering at the improvident spirit manifested by some, at least, of the people here, although we know of the tryanical rule which made a hand to mouth existence more comfortable because it saved the pain attendant upon a forceful extraction of any surplus over a bare living. We know too of the seeming inability of the Korean to live without a debt and we are reminded daily of the high price of rice due to shortage in the last years crop and exportation.

We called it self-sacrificing generosity when our teacher asked us to withhold his first two months wages as he had pledged that amount to the school endowment fund, but we called it something else, later when he wanted to borrow three months more salary in advance. And he is a well educated enterprising man, a leader in the church here.

We are beginning to think these people can be too enterprising when it comes to taxing the future. Our cook is in debt 30 *yen* to a Korean on which he pays seven per cent interest. He is in financial straits but we were rather over come by his generous offer of a month's free work by himself and brother *ten months* from now if we would loan him the amount of their combined wages now. He had already received his

wages a month in advance. We declined his offer preferring to take a little out of each month's wages as he isn't making good. Having received his own wages while on a week's trip for his wife he expected us to pay his brother full wages while he went for his mother. And that after *two days* of substitute work for our outside man. Is it much wonder we prefer to keep out of financial dealings with the people we have come to minister to wherever our spiritual mission is not hindered thereby.

"A LITTLE CHILD SHALL LEAD THEM."

"Pak Chasuni" was one of the first pupils to enter our girls school in Kangju when it was opened six years ago, and though but a child she won good words from everyone by her zeal in study and sweet Christian faith. This continued in spite of her parents unbelief. She was never strong and last spring became quite sick, and expressed the desire to see her teachers and the pastor of the church. Her parents, being unbelievers, did not know how or care to grant this oft repeated request. One day "Chasuni" called for paper and pen and ink and said to her father,— "Write and ask the pastor and my teachers to come and see me and pray and sing with me." They came and she was glad; but she wanted baptism, too; and, as she had previously been sick and unable to come several times when the time was set, she was baptized. After that her only desire seemed to be for the songs and prayer and Scriptures. She was given careful treatment and seemed to be about to recover; but one day without apparent cause she took to her pallet again; there seemed to be no disease, but she faded away as a flower—God called her.

Her father had a concubine in a country-town, Taian, and spent most of his time there, but he was home now on account of the girl's sickness. He was surprised one day by her saying, "I am going to Father's house." "Why," he asked, "Do you mean that you are going with me, to Taian?" "No," she said, "I meant our Heavenly Father's house, that is where I am going." The father asked when she was going, and she said "To-night." This seemed strange to her parents, for she did not seem sick, and yet they felt it was to be true. That night about midnight, she became very ill, but passed through the night. She said, "I am happy, I am happy!" Next day she said, "Father, tell me a good story," but he said, "What stories do I know?" "Well then, read my Bible to me," she said, and he read to her a long time. Again she said, "Father, why don't you believe on Jesus? Oh, do believe!" She talked and exhorted her parents a great deal in the short time remaining. She slept the long sleep on the third day after that. How could her parents be unmoved by this? They both came out and gave in their names to the church, and we hope and pray they may become earnest, faithful Christians.

"SLEEPING-TABLE."

A Korean woman from the country, called on one of our ladies the other day. As she was being taken through the dining-room, the table attracted her attention; she felt of it and rubbed the smooth top then said, "It must be delightfully refreshing to climb up and rest on this in the summer time!" * * * *

NOTE:—The only kind of large table the Koreans know is a "sleeping-table," hence her easy mistake. Their only dining tables are very small.

DR. J. D. VAN BUSKIRK.

PYENG YANG CHRONICLE.

The Pyeng Yang city Women's Bible Class of the Presbyterian Church began Feb. 17th. It was well attended—about four hundred being enrolled. Those who taught say it was a very interesting class and the women who studied say it was very helpful to them.

That same week Dr. Mills from Taiku, who was visiting in Pyeng Yang gave very helpful and instructive talks on Ephesians to the missionaries in the Community every afternoon from five to six. The missionaries will long remember the pleasure and benefit of Dr. Mill's discourses.

Feb. 28th the Country Women's Bible Class of the Presbyterian church began in Pyeng Yang. It was good to see the women arrive and continue to arrive until over four hundred and fifty were enrolled; still more came but their names were not placed on the roll. The teachers say it was the best organized and most satisfactory Country class ever held here. The women studied with zeal and earnestness. Minor discomforts like tramping long distances in the March wind, and sleeping in rather cold rooms with insufficient covering did not seem worth mentioning. Eight women walked twenty-five *li* (over eight miles) every morning, attended their classes, then walked back 25 *li* to their homes every evening. It was the only way they could attend the class, and they did not seem to consider the conditions hard at all compared with the joyful opportunity for study. Providence provided beautiful sunshine all through the class, tho it was very cold. The Koreans have nothing to protect them from the rain, and one is always glad when rain does not come during that time. One afternoon the four hundred and fifty women marched together from the Institute across the compound to the girl's school. Truly it was a sight worth seeing, the women in their usual white clothes with the bright colors of the young girls intermingled. That they were Christian women marching 450 strong stirred ones heart. To think of the help and inspiration that they would carry back to their homes was joy indeed. Like all things the class came to an end. The evening sessions had been devoted to talks by foreign and native pastors, but the last night was a women's meeting, a testimony meeting by the Korean women. As one

sat on the platform and looked over the assembly of happy faces and as the women one after another arose and spoke (and spoke well) one could not think of them as poor overburdened Oriental women—that condition passed away with the old religion, that held nothing in it for women. The new religion of joy and hope includes men and women both, the knowledge of this gives beauty to a Christian woman's face never seen in a heathen woman. It is with real regret one says good-by and sees these women go away.

March the 6th, in the afternoon the industrial department of the Girl's Union School exhibited such of their work as still remained in the school. It consisted of foreign and Korean needle work. The rapid way in which the work sold was sufficient to show the value of it. It reflected great credit on the teachers and pupils. The following morning the Commencement of the Union School was held. The rooms were filled; on the platform were seated Japanese officials, the foreign missionaries and Korean teacher who took part in the exercises also the principals and graduates of the school. In the audience were parents and friends of graduates, and foreign missionaries. The program consisted of hymns and prayers, an address by Mr. Billings, and presentation of diplomas to the seven graduates.

Up to the middle of March there have been 99 classes for women, taught by Korean women of the Bible Institute. The attendance of these classes is 3,177. All the reports are not yet received, there will probably be several hundred more to be added before a complete report can be given. These statistics do not include the country classes held by missionaries, but are a report of work of Korean women during November, December, January, February and March. In the large Country Class held in Pyeng Yang by the missionaries the results of these smaller classes were marked. The women were so much better prepared for study here.

The Theological Seminary Spring Term opened on the fourteenth of March with an attendance of 180 the largest number ever enrolled but a full account of this belongs to another chronicle. This one, perhaps, has attained sufficient length.

MORE FROM PYENG YANG.

MISSIONARY SOCIETY IN THE WESTERN CIRCUIT.

The work in our western circuit is marked by a new impulse in evangelization. A desire to preach the gospel fully in every village of the district resulted last year in the formation of a missionary society, which supported an evangelist in territory where there were no churches. Two new groups of believers were the results of last years efforts. This year the society in its desire to extend its efforts to regions beyond contributed sufficient money to send a missionary to China, where the Korean Church is intending to undertake work. The force of workers which the circuit

maintains, consists then, of five pastors, ten helpers, a home missionary and is ready to send a foreign missionary pastor to China as soon as the way opens for him to go. The society has a mission band in about every church in the circuit and is doing much to keep before the church the true evangelistic idea.

W. L. SWALLEN.

MRS. PAK.

Mrs. Pak, whose own name is Kim Wha Pyung, has been a Christian for more than fifteen years. I shall always remember seeing her the first Sunday I spent in Seoul, as she stood before the Pastor of the Kon Dong Kol Church, an applicant for baptism. When it was decided that she had better wait a few months to receive more instruction in the new doctrine, as she had so shortly before heard the Gospel, she could only accept the decision, but with keen disappointment, the tears falling because she could not at once seal her allegiance to her Saviour.

Later, she came into full membership in the church; she and her daughter-in-law had suffered persecution at the hands of their own household. The old father of the family, however, became a Christian before his death, and the son has long been an active member and officer in the church, so the sweet old lady, now 68 years of age, has, in addition to her joy in the Lord, had many happinesses in her home life, all of which she recognizes as God's Grace. She is truly one of the loveliest characters and happiest Christians I know, though her body is bent and one eye is lost, and she has borne the burden of many years.

E. L. S.

COUNTRY TRAVELS WITH FIVE CHILDEN.

Last October I took the five children up to Pung Kai—120 *li** from here. We do not dignify the trip by calling it itinerating neither do we say that we held classes, since we do not approve of missionary children going itinerating and as every mother knows how next to impossible it is to do really good class work with even one of her own children in the room. Please do not think for a moment that we would urge other missionary mothers to go and do likewise unless they honestly wish to call it a pleasure trip because *that* is what our was!

This is the way we travelled. Henry and Charles in one Korean chair, Barbara and Mary Eleanor in another and Baby Alice with me. The Boy† was supposed to keep along some where with the procession and old Holminie‡ was to ride the pack-horse. Our beautiful weather suddenly changed that day and we left home that afternoon in a dis-

* Forty English miles.

† General house servant.

‡ Holmine means grandmother—probably the nurse.

agreeably cold west wind. However we wanted to go only 40 *li* which we did easily and stopped for the night in a familiar inn.

We had travelled on happily unconscious that the pack-horse was not following us and not till we reached the inn did we hear that Holminie was walking and a man was carrying the load. We had a lunch in the chair and drinking water and all our bedding so there was nothing we really needed. The children thought they would like to wait for their cots but it was not long before heads were nodding and four very tired little people had cuddled down on blankets and steamer-rugs fast asleep.

We had a one-*kan** room and not a very warm floor. Before midnight the cots arrived and the children were surprised when they wakened next morning to find themselves in bed.

We were on the way early at sunrise and such a beautiful day as it was! A mountain pass was crossed and hills—there are always hills—but the road is the direct road overland to Seoul and is called a good one. It was harvest time and everywhere men, women and children were busy. Fields of rice, millet and buckwheat made a never-tiring picture before us. The rice and millet were being cut by small hand sickles, tied into sheaves and carried home by ox-load or by the reapers themselves. Many times we saw very little boys bending under heavy loads of grain and often women with loads upon their heads. More often tho' we saw women and young girls carrying food out to the workmen in the fields. And too we saw the busy gleaners, little girls and poor women who gathered up the stray bits of grain. Almost side by side were farmers preparing the ground and sowing the seed of winter wheat and barley. How many times our Saviour's lesson came to us. Here was the "Parable of the Sower" being enacted almost before our eyes. The sower walked along throwing the seed from a bag slung across his shoulder, there was the hard-beaten wayside and here the great flocks of chattering English sparrows waiting to snatch anything that might come their way, there was the stony ground and here the thorny hedges around each field and here in near-by fields was the good ground bringing forth the harvest. Here were the fields white to the harvest and here was "he who putteth in the sickle because the harvest is come." And so many, many times were we reminded that "the harvest indeed is great but the laborers are few." Often I would hear from the children's chairs "we shall come rejoicing bringing in the sheaves" and Maria the Seoul Bible woman never lost an opportunity to speak to the women who gathered around her. We made our 80 *li* easily and reached Pung Kai early that afternoon, Friday, and found Mr. Welbon there ready to spend Sunday with us.

The church has an interesting history and recently they have called their own pastor whom they support. Rev. Sim and family have come from Fusan. They are both earnest Christian workers. I found her very attractive and much loved by her church women. Mrs. Sim is a mother

* About 8 feet by 8.

of five children. Her four boys she has with her but because there is no school for little girls in Pung Kai the daughter was left in Miss Moore's school in Fusanchin. She spoke affectionately of Miss Moore and of the little daughter so far away and I felt that for the sake of preaching the Gospel this Korean pastor's family were making some sacrifices. After a busy Sabbath, Monday saw us on our way homeward again.

The leaves were turning. Here and there were bits of fiery maple and sumac among the green pines. Near a mountain stream was a dark, cross-shaped rock and clinging to it a delicate ivy vine whose tiny heart-shaped leaves looked like drops of crimson blood. The Bible woman said "it reminds me of the Cross and the precious blood that was shed for me." Little boys with sickle in hand and jiggies on their backs were gathering fuel. Sometimes the jiggies were heaped with bundles of fragrant ferns or bright with bunches of Golden Rod and purple asters but we doubted if the little fellows knew how picturesque they were. Their loads meant to them only so much fuel to cook their rice and warm their rooms. Really it means more than that to the country for when fuel is high the hills are raked over with sharp pointed rakes pulling grass and all plant life by the roots—then come the heavy rains and the sandy hills are washed away until valuable fields and even villages are endangered. We wish that we might introduce Arbor Day among the little boys and girls of Korea as generally as it is observed by American young people.

Our little girls' school gave a Thanksgiving entertainment that was well received. Our little part of the program would have interested American girls. First one little girl came on the platform dressed entirely in soft red silk. She represented the persimmon and her recitation was in honor of the rich, juicy fruit and thanks to the Giver of all goods gifts.

Then came a little girl dressed in a full white skirt touching the floor and wearing a bright green waist. After she began her recitation she drew from the folds of her skirt a great big Korean turnip—as big as a two-quart measure—and held it up by its green leaves and of course it was not hard to guess that she was the "turnip girl." The third girl was dressed all in white and carried in her hand a bunch of cotton balls and her recitation was one of praise and thanks for the cotton.

An Dong is deeply grateful for the women's classes held in our territory by Miss Katherine McCune. She has been a great help to our Korean women as well as an inspiration to our station.

Our men's class had the privilege of having with them Rev. Walter C. Erdman of Taiku. Sunday the women were crowded out of the Church but Mr. Erdman gave them special service in their chapel which was greatly appreciated.

We certainly "count our Blessings one by one here in An Dong. These were our only two guests since last August.

GLIMPSES OF CHAI RYUNG.

It was in truth a hard ride on a bitter day. But the welcome at the end of it, made it worth while.

For three hours, since leaving the fine train of the Japanese Imperial Government Railway in Korea, we had been on mule back, facing as bitter and biting a West wind as even Iowa could blow up in any February.

More than once it was necessary to get off and run awhile on foot, to set the sluggish blood circulating again, and prevent freezing. And not until toward morning did one really get fully warmed again.

After all the trip was not as hard as it used to be. Five or six years ago, when the Mission Station was first established at Chai Ryung, it used to be a trip of five or six hours over the Korean trails, and with rivers to ford or ferry across, rivers that in the rainy season were always perilous and often impassable! Heart rending indeed was the experience of the lady doctor, hastening at the call of need to the little town, and who was spilled by her coolies into the icy water! But those days of toil and trouble are past now. Japan has made good roads all over this peninsula, and the rivers are spanned by good bridges, wide and safe, and high above the floods.

But it was cold enough and tribulation enough that February day, when the little brown mule, just tall enough to keep the rider's feet fairly off the ground, ambled across those wind-swept plains. And great indeed was the joy of seeing at last the cluster of brown thatched roofs that covered the little town of four or five thousand people.

The Mission Station is at the farther end of the town, on a little hill, as is the custom in location of all our Korean Stations, overlooking the town and valley. But at last it is reached, after we have left the wide Japanese road and have threaded some of the narrow lanes, crossing occasionally the narrow streams or gutters, that form the open sewers.

We pass the spacious building of the Bible Institute, built for the use of the great classes of several hundred men and women, who, at different times, come into town from all over this region to study the Bible for a period of several weeks, and so fit themselves for preaching and teaching the Gospel in all their scattered communities. On Saturday evening I found one of the large rooms filled by a Sunday School Teachers' Meeting, for the study of the next day's lesson. It was wonderful to see eighty of these men and women, with their lesson books and their Bible and charts, sitting on the floor, and raptly drinking in the instructions of Dr. Whiting; who adds this and other gospel work to his hospital duties. On Sunday too we saw this building crowded in its great auditorium twice by Sunday Schools. Indeed the Christian community has grown so rapidly that no one building in the town can hold the Sunday School scholars at one time, and so both the Institute Build-

ing and the Big City Church are each used twice, thus making four great Sabbath Schools each Sabbath, with an attendance of several hundred at each one!

The little mule scrambles up the hill above the Institute, and here we are at Dr. Whiting's door, and surely the warmth and the light, the good supper and the cordial welcome were never more needed or appreciated!

Almost within a stone's throw are the homes of the other missionaries, five houses in all, to shelter our five families and our two single ladies, who have a new and lovely little home by themselves. As one of the families is now on furlough there is no overcrowding, but it will be a different story, when the absent family comes back next Fall, and in some house two families have to crowd into the house built for one. But it will not be long until a sixth house crowns the hill, for the good news has just come that some generous giver has told the Board in New York to authorize its erection, and call on him to pay the bill. This often necessary overcrowding, through lack of sufficient buildings to house the families properly, is one of the hardships of missionary house-keeping of which we hardly hear anything in the home land. But it is every bit as trying and vexatious and nerve trying out here as it would be for you, Mrs. Housekeeper in America, if you were asked to take into a home just large enough for your own folks another family of the same size! Someone has a chance to learn and practice unceasingly the virtues of patience and good cheer!

Next morning came a visit to the hospital, a group of Korean-style buildings, with wards where the patients lie on the floor, and upon the heated floors, to which they are used in their own homes. The Koreans use no stoves, either for cooking or heating, notwithstanding the extreme cold weather of the North, which rivals that of the Adirondacks or of Minnesota. The kitchen stove, in a Korean home, is a low fire at one side of the house, from which the smoke is conducted into an open space a few inches deep under the floor, from which it emerges into a low chimney, perhaps half two or three feet high. The smoky condition of things when fires are first made, may be better imagined than experienced. It is no wonder there are so many blind people! But, after all, this primitive and ingenious method does keep the floor warm, and it often stays warm, if the fire has been a good one, until morning comes again!

It is only five or six years since Dr. Whiting and Mr. Hunt opened this station, living in small Korean houses, until their own could be built. And for a long time the only operating place was the mud floor of a very small and unventilated Korean room! But from the beginning the work has appealed to the Koreans, who come in crowds for treatment, so that it is no unusual matter to have over a hundred patients in a day, from ten to fifteen hundred a month, or some fifteen or sixteen thousand each year! And all this work is handled by our one American doctor alone, with his two Korean assistants! Surely he proves the promise that "as thy day, so shall thy strength be," for no human system could

stand the strain alone and keep abreast of the time in medical literature and find time for gospel work in abundance too! It was both delightful and pathetic to attend the prayer service in the morning, which begins each clinic. The number of patients is now constantly increasing at the rate of from 300 to 400 a month, or about two thousand a year! A pretty good record for a hospital opened in December, 1912!

In the consulting room is a sign, perhaps five or six feet in length, and half as much in width, elegantly lacquered in China at great expense, and inscribed in shining gold leaf, the gift of a grateful Chinaman, who was set upon by robbers, and brought to the hospital in what seemed to be a dying condition. Dr. Whiting sewed him up with eighty-two stitches, and soon had him well again. The sign begins on the top line with Dr. Whiting's name. Then follows the words "He has power in his hands to raise the dead." On the last line is the name of the thankful Chinaman. This sign not only indicates the gratitude of the man, but his expression of it thus has done much to relieve the fears and waken and strengthen the confidence of a multitude of patients who come for the first treatment with much timidity.

The largest and most impressive building in the town is the fine Church on the hillside, across the narrow valley from the Mission Compound.

It was built entirely at the expense of the Koreans, and seats from a thousand to twelve hundred people and to see it filled with reverent—and attentive worshippers is a sight not soon to be forgotten. Well, may one re-echo the Scripture cry, "What hath God wrought!"

The Mission maintains no educational propaganda at this town, but the Korean Church has taken up the work itself, and now has a school for girls and another for boys, of grammar grade, and with two or three teachers each; and primary schools are scattered all over the country. When we remember that there are Government schools everywhere, free of cost, except for the taxation, then we realize how important the Korean Church itself realizes it to be, that its children shall be taught by Christian men and women and trained in Godliness, while they learn the lessons of this world's wisdom! Many of the brighter boys and girls after finishing the course at Chai Ryung, are sent by their parents or by the Church, if the parents are too poor, to Pyeng Yang or to Seoul, to still better educate themselves for Christian service. It will evidently not be a very long time until this wideawake Christian community has a higher school of its own for its boys, and another too for its girls, for in Korea it is not "good custom" for boys and girls to go to the same school.

The type of Korean piety may be well illustrated by various incidents from this station and its contiguous territory.

One Christian community was building a Church. The time came to put on the roof. Rain threatened, but rain would be ruinous to the work just now. The Christians pray that it may not rain until the roof is on. The heathen neighbors hiss in derision. And the very hour the

roof is complete, and not until then, the rain falls copiously! Of course multitudes in all that region believe.

Another community planned so large a Church they had not enough money to complete it. Here the heathen cried out, as of old, "Where is now your God?" The devotion of the Christians answers to the challenge. The delicate, work-spurning Yangbans (nobility) make and carry and lay the mud bricks; the work is finished with no debt, and best of all it is not one foot too large after all, for it is continually filled with worshippers and inquirers!

Here is a little dancing girl, the daughter of a Korean noble, who was growing up in the Imperial harem at the time Japan dethroned the emperor. In the confusion no provision was made for her, and she fell into the hands of an unscrupulous man, who used her for the vilest purposes for his own enrichment. When she is about fifteen years of age he brings her to our hospital for treatment. The doctor not only cures her, but he advances the money, and the Church buys her from her master, and she is wonderfully growing into a sweet and useful Christian life.

A Korean believer was refused admission into the Church because he had not made serious and continued effort to win his wife to Christ. He goes back to his home and seizes his wife and violently shakes and beats her. He thrusts the deadly chim (a long needle such as the medicine men of Korea use to drive out the devil that makes sickness) repeatedly into her body and joints. Disheartened by her stubbornness he goes back and explains to the Moksa (missionary) that he has done his best in vain, and must now be baptized. Much to his consternation the Moksa reproves, instead of commending, him, and tells him to try again by showing her by love and good works how beautiful it is to be a Christian. Of course this new treatment is a success, and now the home is a happy Christian one.

Throughout the country the Christians are again beginning to feel a deep responsibility for the heathen about them. In some sections they are organizing heathen Sabbath Schools for the heathen boys and girls, and then inviting the parents occasionally to come and see what they do for the youngsters; and many are becoming Christians. But up here in the Chai Ryung district they have a method of their own. Several of the Korean Churches hire Christian men, with the gift of speech, to go to the heathen villages round about and preach and talk and teach, and in every way possible explain the Gospel. These preaching tours are always preceded by prayer meetings, that God may wonderfully use the evangelists, and it is no wonder that He does.

Mr. Kerr reported two of his country districts who were employing heretofore nine leaders at a salary of from \$30.00 to \$45.00 a year each. This year they have increased the number of employed leaders to fourteen, and have raised the rate of salary to \$60.00 a year, with an allowance of \$1.50 a month for expenses!

While there are still many heathen living in Chai Ryung, not at all

friendly to the Christian movement, yet the Christian sentiment is so influential that on the Sabbath the business is pretty much all discontinued. Certainly I have walked through streets of towns in Texas and in California on the Sabbath, where the observance of the day by quietness and cessation of business was not so marked as here in Chai Ryung.

All through this region the number of workers paid entirely by the Korean Church and the money raised for their support has about doubled this last year.

In Pyeng Yang, where the proportion of Christians to the entire population is larger than in New Orleans or San Francisco already, there were a thousand people who gave their names as new believers in one month this last Winter.

Evidently poverty and difficulties do not stamp out the Christian religion in Korea. Indeed perhaps it thrives better on these conditions here than it does on respectability and encouragement in some towns at home. Would God that Korea should—awake America to like love and good works.

A VISITOR.

A COLPORTEURS' CONFERENCE.

We were not selling any Gospels. The Bookstore had 600 Gospels in stock, much shelf-worn. The colporteurs said it was useless to carry Gospels, that it was almost impossible to sell any kind of book to the heathen. The Bible Society was requested to give our colporteurs a conference and demonstration of how to sell Gospels in our most difficult field to heathen. Mr. Hobbs and a Korean assistant came and after holding a conference with all our colporteurs directed their work with the following result.

Colporteurs Name.	Chung Won Ryul.	Pak Ki Chul.	Chung Yong Youn.	Kim Han Pak.	Lim Sun Ho.	Kang You Sun.	Whang Kyung Koo.	Yi Chang Un.	Totals.
March 14.....	30	30	31	50	59	30	39	32	301
" 15.....	37	34	24	20	43	9	24	32	223
" 17.....	30	13	14	24	49	10	8	35	183
" 18.....	35	35	20	34	60	19	28	38	269
" 19.....	25	17	16	23	50	21	25	46	223
" 20.....	47	35	37	26	32	22	34	38	291
" 21.....	22	12	13	19	30	19	16	28	159
Totals	226	176	155	196	323	130	174	249	1,629

A plan for bi-monthly conferences has resulted from this.

W. B. HUNT.

A HOME LETTER FROM KWANGJU.

Reference to the map of Korea in the prayer Calendar, issued by the Executive Committee of Foreign Missions, locates Soon Chun, our New Station, south and East of Kwangju.

So far, all right, but from the short span indicated on the map, one can hardly conceive of the variety of "going" encountered on a journey between those points;—mountains and chasms; hills and valleys; rocks and mud; good roads and poor trails; up and down; in the saddle on the ground;—I was many times reminded of the Irish section foreman's telegram to his Superintendent following a wreck—"Off agin—on agin,—gone agin. Flanigan."

I write advisedly and with the experiences of such a trip vividly before me, having made it yesterday.

Leaving Kwangju at 8:00 a.m. mounted on an ordinary horse with an extraordinary gait, I rode that 180 *li* (60 miles), reaching Soon Chun at 8:00 p.m., truly ready for the supper which the Korean prepared for me.

This cook has charge of our "Rest Home," and that he is a genius you will agree when told that he is preparing eatable meals for me without Baking powder, butter, salt, sugar, milk, coffee, tea, soap or oat meal, which staples he informed me immediately upon arrival were "Up sim nai ta" (not there).

By diversification, having the eggs soft boiled for breakfast, hard boiled for dinner and fried for supper we have managed to unscramble a threatening situation.

What would the world do with out eggs—two staples can be found everywhere, viz. ; eggs and Standard Oil cans.

Considering the supplies at his command, and that the stove employed is an empty oil can, the long suffering and short memoried cook does very well.

The "Rest Home" above mentioned was built to protect the missionary in charge of the work at the New Station, from howling winds, vicious wild animals and persistent "ku gyungers" (sight seers). In this it has partly succeeded—partly failed.

As I write there are 13 Koreans surrounding me; double that number looking in at the two small windows and triple the number peering through the cracks in the wall.

The room being only 12' x 12' it is comfortably filled, and the thought that I might find a few moments respite from the rush of the day has been dissipated.

They are everywhere—everywhere, and I have yet the first spot to find in Korea, where in daylight, a white-robed, top-knotted inquisitive native can not be seen.

But we love them everyone, young and old, clean and soiled, and a goodly number of "perfectly good" missionaries are willing to wear out in their behalf.

Rev. J. F. Preston has direct charge of the construction work here, but he is now teaching in the Men's Class at Mokpo, and I came down to relieve him—a part of the work assigned me by the Mission being the general supervision of all buildings.

The location of the Mission Compound is very desirable, being on a tableland, 75 feet above the town, only a few hundred feet away. Like all other buildings in Korea, ours face the mountains, which in this case are about $\frac{1}{2}$ mile away just beyond the beautifully terraced rice fields which snuggle up to the friendly banks of the Soon Chun river.

Three miles away can be seen salt water—an arm of the sea—and boats sailing upon it.

The full complement of buildings—4 residences, Girl's School, Boy's School, Hospital and Dispensary are being built of a very hard stone, of a soft, restful color.

The Compound embraces about 80 acres, the buildings being distributed to meet the surface contours.

A self appointed Committee from the local church congregation just left, successful in gaining my consent to lead the meetings Sunday.

The membership of the church is about 120, numbering many of the best families on its roll, and is increasing rapidly.

While experiences and encounters with Chinese carpenters, Japanese stone cutters, Korean aristocrats and coolies, punctuated with the struggle to get proper nourishment have combined to make my five days pass pleasantly, there have come times when I thought in English, and the thought that there was no one nearer than 60 miles who could do likewise, made me a trifle lonely.

But they are the dearest, most exasperating and most lovable people in the world, and I would willingly go 60 times 60 miles away from English thinking folk, to help them, if necessary.

With the arrival of the new missionaries sent to Korea by the Executive Committee last fall, came the answer to a problem which we had endeavored to solve for some time, viz. ;—how to reach more of the children from heathen families.

The question of reaching them has been serious only because of lack of foreigners to give proper supervision to the work, and not because there was any opposition to it. On the contrary the heathen children, ranging in age from 6 to 16 years, respond eagerly, in some cases visciously to our invitation to come and receive instruction.

There are three reasons for this ;—

First ;—In this land of top knots, self respect and squalor there is a passion, amounting to mania for learning. Social position, if such exists, is measured and determined by the standard of knowledge not dollars, the most respected and honored man in a village often living in the meanest house, but possessing an intimate and affectionate acquaintance with "han moon" (Chinese).

He has spent his life sitting cross-legged on a stone floor swaying back and forth, back and forth over those cabalistic hieroglyphics

invented by the devil to prevent their easy acquisition by the missionary, to the exclusion of thoughts of science, physics or hygiene.

Second;—Children are permitted to wander at will within certain prescribed limits at all hours of the day. An invitation to come to our classes is sufficient to attract them from the very simple games which occupy their time.

Third;—The respect shown the missionaries by nearly all Koreans. It is perhaps for the same reason that respect is accorded the Chinese scholar, but is a valuable asset and offsets many "liabilities" in the great work of presenting the "Truth."

Then, I say, the number of heathen children to whom we present and teach the Gospel Truths, is limited by our numbers and our zeal.

Here is a concrete case, in no manner an exaggerated one, but which can and will have hundreds of parallels in Korea soon.

January 7th, 1912, Miss Meta L. Biggar, two Koreans and myself crossed the hill back of the Mission Compound, and through a driving snow storm, went to the little village of Sa Tu.

There was one family of professing Christians in the village, but they did not work much at their "profession."

After walking through several narrow, muddy lanes, called streets, inviting the children to come and Chu il kong po (Sunday study), we went to the home of Mr. Cho with the little procession following. When we took stock we found 32 little fellows, counting singles one and "doubles"* two.

There was no room into which we could take them and we stood in the open, the wet, falling snow ruining hymnbooks and bibles as we sang and taught them. When I recall my lack of faith as to the outcome of that service, I blush with shame.

But it was great! It was glorious, and, as we trudged homeward I made a contract with the Father binding myself to see what could be done to secure these lambs for His fold.

Listen! We kept on Sunday after Sunday, changes in assignments of work taking Miss Biggar away from this village, and supplying Miss Anna McQuen, the biggest little missionary in Korea in her place. Attendance increased until we had an average attendance of 60, when Mrs. L. T. Newland was placed permanently in charge of the work. How the work has prospered under her direction is attested by the Women's Prayer Meeting, held every Saturday night, averaging 45; and the Men's Class on Thursday night with 25 in attendance. Nearly all these are parents or relatives of the children in the Sunday School.

Last spring a good friend sent me \$20.00 and I "erected a church" with the money. That single room, 10 by 12-feet, with mud walls and a straw roof answered our purpose very well for a time, but we soon outgrew it, and were forced to hold the overflow meetings in another room.

In April 1912, I could resist the mute appeals from the pleading eyes of those dear boys no longer, and opened a day school. If you

* Little ones with babies on their backs.

know much about the salary of a missionary you know I had as little with which to start and operate such a school, as the ordinary soda fountain clerk has with which to operate an automobile. But the direction was from God, and there was no middle ground.

This school started with 16 boys, as bright a lot as one could find in America. The boys kept applying for admission until I was persuaded to raise the limit of those whom we could accommodate from 20 to 25; then to 30 and finally to 32, where I have remained firm, for it seems a physical impossibility to get more than that in the little room.

In the fall of 1912, Mr. W. H. Sprunt of Wilmington, N.C., heard of the work through a friend, and sent me a check with the request that we erect a suitable building for the school, which can be used for prayer meetings and Sunday Schools as well. His Sunday School class of young ladies has undertaken the support of the teacher and the running expenses of the school (\$5.00 per month), and we expect to move into a fine little brick building with a tile roof in about 4 weeks.

Let us take stock—Sunday School with an average attendance of 80, women's prayer meeting with 45, men's prayer meeting with 25; day school, five hours daily, one hour and forty minutes of which is given to Bible study, Catechism, song and prayer, with 32 in attendance. Do you wonder at my enthusiasm and optimism? Are you surprised at my endeavor to get a similar organization in every village in Korea?

I do not believe there is a greater agency looking to the evangelization of Korea than this—and it will require strong evidence to change my mind.

Since proving the practicability of the proposition, the good folks of Kwangju Station have provided sufficient money to provide a few small buildings and the temporary rental of others, and we now have 5 similar Sunday Schools in and adjacent to Kwangju, having a total average attendance of nearly 400.

These are in addition to our main Sunday Schools with 400 attending, making a grand total of 800 in Sunday School each Sunday in Kwangju, where work was opened only 7 years ago.

We have also started one other day school, one night school and at several places the children are taught 2 afternoons a week. You will understand this work is entirely for heathen children, the older schools and Sunday Schools caring for the needs of the children of Christians.

There is much more to be done, but we have not the necessary funds with which to proceed, and we are now praying that you will pay off the debt which hangs over the Executive Committee, that they may be persuaded to allow us something in our Annual Budget for Sunday School work—at present we have nothing; no request having been made for it.

Our other Stations, Kunsan, Chunju and Mokpo, responded nobly to the call, and we now have each Sunday in our Mission in Korea alone, 1,500 heathen children receiving Christian instruction, none of whom knew 14 months ago that Jesus had lived and died for them.

As an aid to the work of correcting the lives of our boys and girls, we now have under consideration and investigation plans for an Orphans Home—but I may say more about that later—when we have saved up \$750.00 which I estimate is necessary to provide a plant equipment for about 15 boys. This is to be conducted for one or two years to determine the best plan to follow in erecting the plant, which we trust will be sufficient to provide education and training, mental and physical for 200 boys and girls within 5 years.

M. L. SWINEHEART.

“THE LOVE OF CHRIST CONSTRAINETH US”

A little booklet called “God’s Missionary—Disentangled, Separated, Crowned”, which has recently come into print, takes up the subject of how far, if at all, the missionary—it would apply equally to any worker for souls—shall mix in the social life of other missionaries, or of the city or station where he resides, and calls in question the advisability from a consecrated standpoint, of paying social calls, going out to dinners, attending concerts, joining and attending tennis or other clubs, and the like.

The author of the booklet takes the ground that “These things are not for us”, but that for full efficiency, we should shut ourselves up to one purpose and give no thought or time to any amusement or social life, that is not intimately concerned with, or actually a part of our work for souls, or of our devotions.

The idea seems to be, that only by avoiding social amusements, by devotional exercises, and by preaching and evangelistic work, can we serve Christ and show Him forth to the world, and really worship and glorify Him.

But if we read His word and life aright, I take it, that we may worship, and reveal Him, preach Him and come in very close touch with Him as much, and at times more, in loving kindly sympathetic intercourse with sick and sore humanity, as in long prayers or sermons in the synagogue.

The fact must be recognized that there are those, alas, who having mistaken their relation to Christ, and their own hearts, and having met worldly temptations quite unprepared and unexpected, have been dazzled and have fallen into love of the world, and made either open, or private (but practical) shipwreck of their calling, if not their faith; and for such as these, such pamphlets as the one under discussion, are useless either to forwarn and prevent, or to recall and save. Laws, rules, resolutions, advice, alone are useless to keep men in the right way, be they Christian or Heathen.

There is one and one only Secret or Charm that can disentangle and separate, and that disentanglement and separation does not consist, as our author suggests, in building a wall of exclusion or seclusion between the Christian worker and his fellow men—except the one class he has elected to work for. That plan was tried for centuries, is being tried still after centuries of many glaring failures by monks, nuns, hermits and the like. Why failures? *Because the world the flesh and the devil are in our own hearts, and will unfailingly follow and distract us, and lure us away from God unless we possess the Charm.*

The separation, the disentanglement, must be in the man's heart. With that he can go anywhere, he can mix with any society, *no one will mistake his attitude* and he will not need to talk religion, or even to mention Christ's name, or wear a different coat or hat, his presence will preach, the atmosphere he brings with him will win men, and be a reproof to sin, and people will be both the better and happier for his company.

We have known people like that. Nearly all of us have known some of them. One man, a Korean Methodist missionary, now gone Home was perhaps the most marked illustration of what I mean, whom I have met. He never entered a room but we seemed to feel in a peculiarly real sense, that Jesus had entered with him and that a benison had fallen upon us. Natives universally loved and revered him next to Christ, and a sick man in a hospital in America told him "I know who you are, you are Jesus." We never heard that he made any profession of perfection, or that he had made any resolutions to shut himself away from the world, *but he was so absorbed in his love for the Master and His people, he never seemed to have much time for any thing else.*

We know those whose very nature is social and genial, who love all sorts of humanity, and take a keen pleasure in social life, who have no thought that concerts, dinners, receptions, parties or clubs are to be avoided, who are in fact members of some such clubs, and who are glad to share in all sorts of innocent social, pleasures, but the love of Christ and His kingdom so possesses them, that they have little or no time for these other things. One of them living close to a tennis court, and a member of the club, was able to attend at the most, not more than once or twice a year for the press of evangelistic work. One thought music delightful and elevating, saw no harm in concerts, but rarely was seen at one, because there were so many much more interesting and important claims on his time, in the affairs of the kingdom.

When a great love and passion fills a soul, when a great calling absorbs all ones powers *it crowds out other things*, not because they may hinder or obstruct but because there is no room for them.

Our Lord taught this lesson of the heart separation over and again, and when he had ascended, Paul taught it to the Galatians and the rest of us.

Many of the books and tracts which follow along the line of this well meant little pamphlet, are in a way after the order of the Pharisees.

Touch not, taste not, handle not, washings, purifyings, and forbiddings of this and that. Jesus said, that out of the heart of man proceeds uncleanness, get the heart right, outside things cannot hurt.

Paul said, Have Christ dwell in your heart, so that it is no more you who live, but Christ who lives in you, give no heed to those people who try to make Pharisees of you.

We doubt the people who shut themselves away from their neighbours, Jesus never did, except at certain seasons for special prayer. The Pharisees condemned Him, because he went to dinners and weddings and was often in the company of publicans and sinners. They thought He ought to be separate after their fashion. They were too blind to see His real separateness, *but the sinners saw it, and knew it well.*

Campbell Morgan in one of his books, quotes some lines which seem to express well the truth of the ideal attitude for the Christian.

The Parish priest of austerity
Climbed up in the high church steeple
To be nearer God so that he might
Hand his word down to the people
In his age God said, Come down and die
And he cried out from the steeple
Where art thou Lord, and the Lord replied
Down here among my people.

Separating oneself with intention, seems to us, just opposite to our Lord's strongest teaching of love, and His constant practice, and the writer believes, the more we love all men in a human friendly spirit, and the more we bring ourselves in touch with everybody in a kindly way, the better missionaries or Christians we shall be; and that the Christian who is really in love with Christ, and has a passion for His service, will never grow cold to, or slight that service, by being in frequent friendly touch with all sorts of folk. He will be unable to distract his attention from Christ sufficiently to become so engrossed in the world, he will never have time.

But if one is not sure that the fire burns well in the heart, if anything less than an absorbing, compelling, monopolising love of Christ moves the springs of action, let us beware, and rest not till we can say with Paul, "Not I, but Christ liveth in me," and let us guard that divine fire in the soul, which alone can make or keep God's people a "peculiar," separate people, for Satan will try to quench that, and can, in a hermit's cell as well as in a crowded drawing room, if one does not keep in constant, conscious touch with Christ.

"*The Love of Christ constraineth us*"; that is our charm against worldliness, that makes the only real essential separateness, and there is no other worth the ink to describe it.

Satan tries to draw our attention from real, root, essential things by leading us to consider a variety of unimportant matters, rules of dress, and customs and forms, times and seasons, which all right themselves,

when the heart is right, and so, the heathen and the Jews, and many Christians, are kept busy washing the outside of the cup and platter, and pinning leaves and flowers on trees whose roots need care. Jesus goes right to the heart, and says all the commands are included in loving God with a man's whole being *and his neighbour as himself*. He carefully defines the neighbour too, as any strange Samaritan one may chance on in his way thro' life, and does not fail to hold up to scorn, the Levite and Priest who kept themselves apart from defilement and went by on the other side.

May God grant us all to keep our eyes fixed on the Master, and to be filled with His Spirit of love to God and man for that alone can keep us fit for His use.

SELF-SUPPORT IN ACTION.

While almost all the work connected with Chairyung has taken on a new lease of life this past winter, the North Western circuit has made an almost unprecedented advance. In the early fall there was a general feeling of discouragement. Christians had fallen away during the summer; the officers felt hopeless, some of them confessing that they did not really understand what were the duties connected with the positions they were supposed to fill, others acknowledging that they had passed the point of being particularly concerned about their own condition or that of the church.

The Circuit is divided for convenience of administration into two halves. The two combined could only boast of 9 Helpers, and the stated salaries of these men had fallen to below 100 *yen* (\$50) per year, while some of them were actually receiving only half that amount. To have one of the oldest sections of the Presbytery in that condition was distressing. (A Helper is an officer on salary, a pastor in the making; and he is designated local or district Helper according as he has charge of one to six or more groups or churches). But here and there were signs of life. In some of the churches the realization that the constant presence of a local, was of more value than the occasional visit of a district Helper resulted in the idea of giving 40 or 50 *yen* to one of their own members, along with some other assistance, and so establishing him as local Helper. The proposition was a poor enough one, but it was the basis of the new movement, and here begins the story of the change.

The church at Tongchang had been giving 20 *yen* a year toward the support of their district Helper. They proposed to double this and appoint from their own number a man who could partly support himself. After the flaws in that idea had been pointed out, they were led up gradually to promising 120 a year for salary, 36 for expenses, and 10 a year toward the general district treasury, (this being the fund from which

the salaries of the district Helpers are paid, and so a home missionary fund as far as the churches with local Helpers are concerned), a total of 166 *yen*, over 8 times as much as they had given before.

One of the oldest workers in that section, Elder Cho Pyung Chik of Kyodong, was present at this discussion, and was so impressed with the movement that he returned to his own church, which had dropped from a leading position to an enrollment of about 70 adherents, and persuaded them to follow the lead of Tongchang. That meant an advance of almost 4 times as much as their former contribution. Then two churches, Samsang and Koduk, with less financial strength, decided that they must have a Helper between them. The movement spread among the smaller churches, so that they increased their subscriptions somewhat proportionately for the district Helpers' salaries.

With this much done, time came for the Leaders' Meeting of the eastern half of the North-Western Circuit. (A Leader is an Elder in the making, and this Meeting is composed of representatives from each of the churches). And still about half of the churches in the Leaders' Meeting had not heard of the new movement. Anak Eub, the leading church, decided that it could not fall behind, and so raised its local Helper's salary from 50 *yen* a year to 156, the amount promised by the other churches. At this Leaders' Meeting a Finance Committee was organized to coordinate finances under this new impetus, and the result of the work started there was that on Jan. 1 there were 6 Helpers working where there had been four, and still better that the men were given far more adequate salaries. Before the new year had advanced very far a seventh man had been asked for and appointed. The spring Leaders' Meeting for this half of the Circuit showed that the financial estimates had, during the winter, been trebled.

But to go back to the western half of the Circuit, the fall Leaders' Meeting there was held before any news of the newly awakened sister half could reach it. In fact, when the representative visiting delegation from the east arrived, the western Leaders were already assembled without warning of what was in the air. Every other item gave way to this. The west must fall in line. No more so-called helpers on half salaries. No more drifting along at any half-dead rate. The Helpers must be paid adequately and there must be more of them. Even tho it was impossible to consult with their churches, without any hesitation the Leaders decided to raise all the salaries to the requisite amount. By Jan. 1 there were 6 Helpers at work instead of 5, and shortly after a seventh man had been added. Spring Leaders' Meeting reported an advance in estimates for Helpers' salaries of 150% over that of the previous year. Thus the average for the two halves made an increase of 175%, while the number of Helpers fully paid was 14 as against the partially paid 9 of the year before.

It was no easy task to readjust the districts in accordance with the fall decisions, and to find men for the positions, men who would make the churches feel that the sudden burst of energy was worth while. Some

of the spring reports show how well worth while it was. At the spring Leaders' Meeting in the eastern half, after the formal reports had been rendered, opportunity was given to report apart from the bondage of the prescribed form. Men rose in quick succession to tell what the winter had meant to their churches. Some rose three or four times before they had let forth all the bubbling enthusiasm which they had brought with them. Tho no business was done at this session it was almost midnight before adjournment could be called. Some of the results, then of the winter's work :

Anak Eub reports 150 new believers, Tongchangi 120, Kyodong 40, a couple of the smaller churches have doubled in size, and few are those which have had no additions. It was astonishing to hear some of the churches report a greater average attendance than enrollment, for the new believers had come in such numbers that they had not yet been sifted.

Several churches have had to consider rebuilding ; and at one the officers were forced by the sentiment of the rest to begin operations at once.

At a village just outside of Anak Eub where the Mission resthouse is located, the four individual believers of last summer have increased in numbers until 16 out of the 18 houses in the village are Christian.

Personal work has been carried on with more power everywhere. More tracts have been bought and distributed than before.

The church at Toora which had been nicknamed Kumantoora (" quitter ") lost this designation during the winter.

Every church but one had a special Bible Class for a week, and the members of this one attended classes elsewhere.

The church at Koduk, which had thought it could not finance the entertainment of the teachers at a class last summer, has held that class, also one for women in the winter, has provided the entertainment of a woman evangelist for a month, and joined with one more church in the support of a Helper.

Realization of sin has not been lacking in the revival in many of the churches.

Persecution has only added to the power of those persecuted. One old woman, the only believer in her family, was subject even to the jibes of her grandchildren, but it was left to her husband one morning when he heard her praying out in the kitchen to kick her down into the fireplace and stamp on her, and to take her out on the hills dark nights and threaten her with a knife in case she would not recant. Elsewhere the faithfulness of wives in the midst of persecution has finally won over the obdurate husbands.

The women in several of the churches have begun to come into their own: more have learned to read; they have been helped particularly by classes held by the foreign ladies; one woman who thought she could never do personal work received ten favorable responses the first day she tried preaching to unbelievers; the wife of an elder, a woman who was

hardly looked on as a Christian last summer, is busy every day now leading about a band of personal workers.

In several churches every individual home has begun family worship and carried it on with enthusiasm.

All the men in certain churches have given up tobacco of their own accord.

The market town of Suktan is the location of a large church building which was erected in the hope that this might be the center of a big work. So far the people there have largely ignored the church, and hardly more than one family claims to be Christian. The return of a runaway boy who in the meantime had become Christian has resulted in the conversion of his family, notorious opponents of the church, and thru them of about ten others.

Helpers are all working to the limit of their strength, officers have a better understanding of their duties, and the churches appreciate better their responsibility to the community.

Some churches had to listen with a little touch of envy as better results were reported elsewhere than among themselves. Not all have advanced, but in general there has been most decided progress. Loosening of the pursestrings has been accompanied by vigor in spiritual matters. Each half of the Circuit is now trying to figure how it can add an eighth man to its Helper force in the fall. It will be interesting to see which one reaches that point first.

A great victory in the way of unselfishness was gained when all the Helpers who had received permission from Presbytery to study in the Seminary were surrendered by their respective churches for these three spring months, one of the best seasons of the year in which to work. Seven out of the fourteen men have gone. It was not easy for the churches to let them go when they had been in their new positions for from one to two and a half months only, and had hardly yet made themselves masters of the situations. If the officers show during this period that they have not merely engaged Helpers for the purpose of placing all the load on their shoulders the permanency of this movement is assured, and the cause of self-support has another victory to its credit.

WM. C. KERR.

TAIKU NOTES.

When this is written, at the end of March, the station is nearly bereft of its men. Dr. Adams and Mr. Reiner are in Seoul, Mr. Erdman is teaching in the Theological Seminary at Pyeng Yang, and Messrs. Bruen and Greenfield are out in the country.

The two great events of the month have been the Boys' Academy Commencement and the Women's Class.

It is the regular thing for the Orient to reverse the normal procedure

of the Occident, and so it need occasion no surprise to our American readers that our educational year begins and ends in the Spring instead of in the Fall.

The fine Academy auditorium was thronged to its capacity on the morning of March 21st. The platform was filled by Principal Reiner and members of the faculty, Official Visitors from the Japanese Government and Dr. Adams, who gave the Baccalaureate Address.

In front of the platform were grouped the black gowned students, the graduating class alone being dressed in white flowing robes. Friends and visitors crowded the space behind them to the very walls.

The building itself and the outside approaches to it were lavishly and beautifully decorated with large, beautifully trimmed trees, and with streamers of various colors and flags and banners of many nations, among which the Stars and Stripes waved serenely.

The program was much like a similar one in America would be, with addresses in various languages, and upon various subjects. A unique innovation was that in the orations in foreign languages two students came upon the platform at once, and one spoke in the foreign tongue and the other translated it into Korean for the benefit of the audience. The writer of this is unfortunately unable to judge of the merits of the Korean and Japanese effusions, but the English Oration was admirable both for matter and manner; and those in the other languages were certainly appreciated and enjoyed by those who could understand them, as the sparkling eyes, rapt attention and hearty applause showed clearly.

The chief of the Japanese Officials also made an address through an interpreter, with whom he became so disgusted that he thrust him aside and ordered up another of the officers to take his place!

There was a good deal of well rendered music in the program, consisting of anthems, by the school and by a double quartette. The presentation of the diplomas and prizes was accompanied by the solemnity and form which the Oriental always appreciates. The graduate presented himself before the center of the platform, facing Principal Reiner, to whom he made a deep bow. Mr. Reiner then presented the diploma with both hands, and the young man received it with both hands, and made another deep bow. Then he turned himself about and bowed again, this time to the audience, and returned to his seat.

In the evening there was a great Commencement Banquet, with speeches and "stunts" of various sorts.

The Womens Class was a great success, as indeed it always is. This year there were five hundred and forty enrollments, and the attendance to the very end of the class embraced nearly all of them.

There were a couple of innovations of much interest to the curious spectator. The poor, tired, dirty women, many of whom had tramped from fifty to a hundred miles each, with their rice for their food on the journey and their support during the ten days of study, on their backs, and some of them carrying babies as well.....these tired, forlorn, weary

folk were, upon arrival at the Church, ushered into a little room, where a waiting woman washed their dusty feet, anointed the worn places and sores, caused by the long tramp, with healing ointment, and binding them up, "sent them on their way rejoicing."

Up on the "Tong San" (the name of the hill, where the Mission Compound is located) there is a bath room, in the dormitory of the girls' school, which just then was enjoying its Spring vacation. Hither some two or three hundred of the women were brought and given a tub bath in warm water; an undreamed of luxury to most of Korea's poor people.

Many inquirers had come with the Christian women to investigate the new religion, and see if it would be really worth while to practice it. One old lady, whose pertinacious obsequiousness to the missionaries had earned her the title of "The Fawn," brought in a long string of inquirers and new believers day by day, carefully marshalled them into their proper classes, and led them to full decision. The dear Missionary Women, were ready to thank God that they had with patience borne with her somewhat unwelcome attentions, and encouraged her "in the way."

SUNDAY SCHOOL RALLY IN SEOUL.

During the visit of the American Sunday School delegation to Seoul, on Saturday April 19th, a rally of nearly all the Sabbath schools of the evangelistic denominations in the city, was held in the palace grounds, by the kind permission of the city officials. For some reason the schools connected with the High Anglican Mission were absent, perhaps because they have not yet joined the Federation of Missions. Three Japanese, one Chinese and one European Sunday School were in the company and shared in the program. Mr. Bonwick of the Tract Society was grand Marshall with a large number of Marshalls under his direction. These latter were the European and native leaders, pastors, superintendants and teachers of the various schools. None were admitted except by tickets distributed in the churches by the leaders. As each party entered the gate its leader reported the number of people in his company. The total was some hundreds over fourteen thousand. This did not include foreigners and unbelievers who sat on the banks apart from the Sunday Schools.

Barely one third of those present were children, but all were Sunday School students, as it is the common custom for a large number of the adult church members to attend and study in the schools.

Dr. H. G. Underwood was asked to preside at this meeting, a harmonium and two cornets assisted in leading the singing, the girls and boys of several of the mission schools, sang beautiful hymns, addresses were made and prayers offered by, Japanese, Korean and Foreign Christian leaders, including some of the American guests, Mr. Brown, Mr. Heintz, and others. Clear and ringing voices were needed, and found, to reach

the ears and hold the attention of so large a crowd. Two of the Korean speakers Mr. O. Kee Son and Mr. Soon Hyun in particular were remarked as able to reach to the furthest limits of the great crowd with splendid ease.

No non-Christian schools were represented, although we have heard that this was said by some who did not know. The missionaries who marshalled the company, and who assisted at the gate are able to testify to this fact.

Whatever may or may not have been accomplished by this rally, it served a grand purpose in increasing the feeling of the unity of all the different churches, the sense of esprit du corps, and brotherhood, that best "esprit du corps," the Spirit of the Body of Christ, of the Holy Catholic Church, one in all countries, races, classes, and times. Surely this kind of gathering is in obedience to the injunction. "Not forgetting the assembling of yourselves together," and we submit, that once a year at least, as in some parts of America, would not be too often for such a meeting.

Certainly it did our hearts good to see this company of Bible students in this Korea's capital. We who some of us saw the beginnings, could but adore and worship Him, Who has worked such wonders in so short a time by His Word and Spirit. Surely His kingdom is coming with resistless power and glory; and every day we see new evidence, in the movements of nations, and the spirit of the leaders of nations, North, South, East and West, of the speedy growth' of His power, whose right it is to reign. Even so come quickly Lord Jesus.

L. H. U.



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